

THE COMPANION,

AND WEEKLY MISCELLANY.

BY EDWARD EASY, ESQ.

—“A safe COMPANION, and an EASY Friend.”—Pope.

VOL. I.

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THE PRICE OF THIS PAPER IS THREE DOLLARS PER ANNUM, PAYABLE HALF-YEARLY IN ADVANCE...NO PAPER WILL BE SENT OUT OF THE CITY, WITHOUT PREVIOUS PAYMENT, OR SURETY IN TOWN.

*God, working ever on a social plan,
By various ties attaches man to man :
He made at first, though free and unconfin'd,
One man the common father of the kind ;
That ev'ry tribe, though placed as he sees best,
Where seas or deserts part them from the rest,
Diff'ring in language, manners, or in face,
Might feel themselves allied to all the race.*

COWPER.

E. Easy,

AMONG all the unreasonable and illiberal prejudices which we indulge, none is more absurd and injurious than the superiority which we suppose ourselves to possess over the emigrants who come to reside here. Many of us on various causes, oppose those whom we call *foreigners*, though they are adorned with virtue, and valuable for their learning—and as this subject has from some circumstances been, and is now, the subject of much conversation in this city, permit me to enlarge a little upon it, and endeavour to place it in a proper point of view.

It should be considered by all those who make objections to *foreigners*, that formerly they themselves, and at events their ancestors were in the very same situation. Those who fled from England and settled in the wilds of New-England were equally as much *foreigners*, as any emigrants can now be; and without straining the idea, it may be asserted, that all the inhabitants of this country were *foreigners*, until the declaration of independence, if until the separation promulged by that act was acknowledged by the British government.

It is not a little remarkable, that so many objections to the introduction of emigrants should be made, seeing to what we owe so much of our wealth, and learning, and the rank we hold in the scale of nations. If we examine the history of the U. States since the commencement of Washington's first presidency, we shall find that a very large propor-

tion of the population of the union includes the persons who have arrived in this country since the time to which we refer.

Had these states acted upon the contrary principle, and prohibited persons from settling here, by exposing them to various disabilities and disadvantages; it is self-evident, that their situation would have been vastly different from what it now is. A very superficial investigation will prove that an immense quantity of wealth, and a large stock of information have been imported into this country during the last ten years; and whilst some unpleasant effects have resulted from the indiscriminate mass which has found an asylum in this land—yet the bad are far outweighed by the good effects, and it must be asserted as irrefragable, that to the *foreigners*, we owe most of the refinements of our manners, the increased elegancies of life, and some of our most useful knowledge.

Nothing is more useful than for men in all situations, especially those who from the lowest grade in life, are through the money which they have acquired, exalted to rank and influence, and who contemptuously treat those who cannot figure in the same style, to look back, and reflect upon what they once were, and if there be any sensibility left in them, they will dismiss some of those lofty ideas of themselves, and if they think justly will allow—that a man of virtue and talents is an ornament to society without any reference to the country in which he was born, or the sphere of life in which he moves.

But those who vociferate most against *foreigners*, are such themselves, or are the immediate descendents of such—this is truly ridiculous—for the American constitution makes no distinction; it allows to all after a short time the same privileges, and without respect to persons, leaves talent to display itself to the best advantage, and to the citizens of these states the liberty of estimating it according to their own standard of merit.

It may not be useless, to endeavour to ascertain the

cause of this pretended dislike to emigrants, and to shew its folly, and impropriety.

It must proceed either from a fancied idea of our own importance and superiority, or from the bad character and worthlessness of those who come to reside among us.

The former idea involves considerations which might appear invidious to those of us who were born in this country—I may however be allowed to say, that if we depend upon family connexions and birth for our superiority—this would be found defective—if upon our literary attainments, therein we shall be found inferior upon comparison—for it must be confessed that the literary characters of any rank in this city are mostly those who have themselves emigrated, or who immediately descended from emigrants.

If the bad character and unworthiness of the emigrants are made an objection, it is improper, for as must be expected, although many men have arrived here who were unprincipled and despised, yet this is not a stigma which can be placed upon the brows of the emigrants as a body, including all those who have arrived from the different countries of Europe. Many men highly respectable and beloved, and some of the best ornaments to this city, are among the number of those, who from the vicissitudes which they have experienced in Europe, have fled their native lands, bringing with them minds highly cultivated, principles of virtue matured and fixed, and characters both as men and christians altogether unexceptionable.

That those who object to the settlement of *foreigners*, obliquely censure themselves has been already proved—it remains therefore to evince the folly and impropriety of an opposition which militates not against the law of nations only, but likewise against the interest of the United States.

What can be more uncharitable and foolish than the virtual prohibition of the emigration to this country of those whose departure from their own is a loss, and whose retirement to this is a great advantage; by an appearance of contempt which manifests the illiberality, selfishness, and ignorance of the parties who indulge it, and indisputably argues the superiority of those whom they affect to condemn.

I am more disposed to censure some who are perpetually *prating* against *foreigners*, as they call them, when I reflect, that those who are most strongly opposed to them, are generally persons of the same name, who having resided here for 10, 15 or 20 years, forget their origin, and knowing themselves to be *small* in comparison with the persons who have lately arrived, dislike them on this ground, and

thus foolishly wish to hinder the emigration of men, who augment the happiness and the best interests of society.

Besides, this is extremely improper in whatever light it is viewed—if considered as a national business, it is opposite to its interests—if intended to cramp the genius or to lessen the exertions of those who come to reside among us, it is insufferable—and if intended to excite undue prejudices, to render a certain description of persons odious, or to impede their progress in mercantile, literary, or professional life, it is directly contrary to all the charitable sensibilities of our nature, the principles on which the American revolution was established, and the philanthropy which so peculiarly distinguishes the constitution of the United States.

These cursory remarks, will, I hope, produce an attention to this subject in general, and have a tendency to enlarge the ideas, expand the minds, and increase the intercourse of the residents of this city, from whatever nation they may have derived their birth.

COLUMBUS.

I cannot altogether agree with my correspondent in condemning the citizens of America for being suspicious of, and cautious how they confide in, and encourage *foreigners*. It is true, that owing to dearness of provisions and accumulated taxes, many worthy persons in the middle and lower classes of life have left their native homes to settle in this young country, where the necessities and decent comforts of life may be more easily and certainly attained. The acquisition of these industrious and useful men have been duly appreciated, and they are cordially welcomed as estimable friends. But it is also known, that the agitated state of Europe has thrown up and ejected much frothy slaver, and filthy scum, which being blown about every quarter of the world, has defiled wherever it has been suffered to rest. Convicted criminals, and out-lawed vagabonds; men disappointed in their unreasonable expectations, or thwarted in their schemes of crooked policy and perverted ambition; given up by their friends, despised by the public, and restrained by vigilant and energetic governments from executing their mischievous designs at home, come here to vent their spleen and turbulence; call the propagation of their vicious principles, *patriotism*; and the ebullition of angry passions, *for liberty*. Knowing this, the citizens of the United States cannot be too careful in investigating the character of emigrants, and in examining their reasons for quitting their own country, before they permit them to participate in the advantages of this.

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FOR THE COMPANION.

HISTORICAL EVIDENCES OF THE TRUTH OF CHRISTIANITY.

(Continued from page 237.)

*Yes, thou art precious to my soul,
My transport and my trust :
Jewels to thee are gaudy toys,
And gold is sordid dust.*

*All my capacious pow'rs can wish,
In thee doth richly meet :
Nor to mine eyes is light so dear,
Nor friendship half so sweet.*

DODDRIDGE.

IV. It is almost impossible that a revelation could be made to mankind without a miraculous intervention or an interruption of, or departure from, the usual course of nature. The christian religion was thus made known, it fully explains all those subjects dark to the heathen, solves their difficulties, and enlightens the mind concerning them.

There will be an universal agreement respecting this point, that if the christian be not the true religion, then none is so, that ever has been, or now is in the world.—The pagan religions pretend to no divine authority for their establishment in the beginning; they are the offspring of antiquity, ignorance and corruption. Our object therefore, is not a comparison to shew the excellencies of the christian religion, and by placing it in competition with other religions to prove its superiority; it is to evince that the christian is the only true religion as standing opposed to all others. To place this consideration in a more striking point of view, we will suppose the following case. Suppose that God six thousand years ago created a world, in which he placed every thing necessary, proper, and beautiful, and at last formed man—that he gave him law for his moral conduct, and a rule of religious duty—that this was kept inviolable two or three thousand years—that men after that time began by degrees to depart from his law and rule, and that in the course of a few years, or a few hundreds, they totally lost sight thereof—that the nations instead of paying religious worship to one God, revered thousand—reverencing stocks, stones, and the elements, as those on whom they were dependent—that they lost all idea concerning their first formation, and other circumstances immediately connected therewith—that their minds were blinded by the most thick darkness, and covered with a cloud impenetrable concerning a future state of immortality, when they had finished their course in this world—that their actions were evident departures from all that which was just and good—that God seeing this in this state chose by a public revelation of his mind

and will to inform the minds of the people, and proclaim to them a way whereby they might be restored to their original purity, and be received into his favour, which on account of their disobedience to his command they had forfeited. If we consider it as more than possible that such a revelation under these circumstances would be dispensed, in what manner would it be published? By what means would God send it abroad in the world? It is most reasonable to suppose that by the mouths of some eminent men separated from the rest of the world on account of their holiness and wisdom, he would have foretold the manner in which it should be brought to pass, thereby to prepare man for the reception of it, and fix the precise time when this event should happen—that after such intimation they might patiently wait the unfolding of this grand scene—that this revelation would be made known by some illustrious and extraordinary character who should promulge the doctrine necessary for the instruction of mankind, by incontestable marks prove himself to be the person who had been prophesied of in the ages preceding, and by performing those wonders which should astonish the world, evince that his doctrine came from heaven, and that it was indispensably requisite to the happiness of mankind.

If this be not a probable way of accounting for a revelation; then we certainly know not by what means or in what manner such a revelation could be disseminated amongst the inhabitants of the earth. The gospel of Christ containing the institutions of the christian religion was developed in this way. From time to time when the nations were sunk in the grossest ignorance, and the most wretched corruption of manners, God chose a body of people, separated them from all others, to whom he was pleased to commit the keeping of the sacred predictions of a famous event which was in future times to take place, and be the means of restoring men to their pristine purity, as it respected a proper worship of God, a pure and consistent conduct, and certain and correct notions of a future state. “In the fulness of time,” this extraordinary character who was to perform all the duties to which he was called, and fulfil those prophecies which had been delivered concerning him, appeared. He was a pattern of holiness, and an example in himself of all that was good and righteous. He delivered all that information so remarkably needed by mankind. He preached the sublimest truths, the most interesting topics on which we can possibly meditate, and displayed a way of salvation for the transgressors of God’s broken law. He performed numberless miracles to conquer the unbelief of his enemies, to add weight to his assertions, and to prove his divine mis-

sion : at length, he died, and rose from the grave, bursting through the barrier that enclosed him, and ascended "to the throne of his father's glory;" to shew that all the predictions which he uttered would be fulfilled—and as a grand evidence of his own power, the truth of his religion, and the certainty of a future state. Considering the subject upon the score of probability only, there can be no reasonable argument urged against it : but a body of evidence full, convincing, and satisfactory may likewise be produced, whereby the point may be established beyond a doubt, and the truth of the Christian religion proved to a demonstration. *(To be continued.)*

BEATTIE'S LIFE AND CHARACTER.

(Continued from page 238.)

The reader has seen my motive for recommending as an exercise the composition of Latin verses. I had not the same reason for wishing him to engage in English poetry. And I had known instances of young men mistaking the talent of writing smooth verses (a talent which may be easily acquired) for poetical genius; and thence following that idle trade to their own great disadvantage. I had therefore determined, in case of his attempting it, to dissuade the attempt, if I did not see in his first essays undoubted indications of poetical invention, with numbers animated, and varied according to the subject : and such dissuasion from me I knew *he* would receive with thankfulness, and without being either disheartened or offended.

Among his Latin Poems, there is an Alcaick or Horatian ode on Peterhead, which at my desire he translated into English verse. It contains an elegant though brief account of the scenery and society which he met with in that town and neighbourhood. He had an attachment to Peterhead, and wished to pass part of every summer there; in which I was always willing to indulge him. The causes of this attachment were neither few nor trivial. The air of the place had several times restored his health, when it was declining : the kind attentions shewn him by the better sort of the people, and their modest and simple manners, had won his heart : and the situation of the town, almost surrounded by the sea, and in the neighbourhood of a pleasant river and of some of the finest downs in Great Britain, was very favourable to fishing, rowing, archery, shooting, walking, and other exercises in which he delighted. Here, too, he had the company and conversation of our learned and pious friend the reverend doctor William Laing; who loved him with great

affection; taught him many things relating to physick, botany, mechanicks, musick, &c. ; and took a particular pleasure in devising expedients to amuse him*.

One of the greatest attempts he ever made in poetry was a didactic poem in English, on the excellency of the Christian Religion, and its peculiar efficacy in improving and perfecting the human soul. He meant, If I mistake not, to extend it to three books ; the first of which, consisting of about six hundred lines, had been sketched out before I heard of it. This was, I believe, his first serious effort in English verse. I was much pleased with the sentiments, and, I own, not a little surprised (considering the author's age) at the energy of expression, vivacity of description, and apposite variety of numbers, that appeared in several passages. On the whole I was satisfied that he had a poetical genius; which, when matured by years, and improved by practice, might, I fondly thought, produce something considerable. But diffidence of my own opinion, which in a case of this kind might naturally enough be liable to undue influence, I showed it to some friends; who I thought would be more impartial, as they were more competent judges. They were pleased to think of it even more highly than I did, and gave him every encouragement to persevere. His absence, however, from home, and various avocations, caused a long intermission of the work : and, when those difficulties were removed, his anxiety to prepare himself for a right discharge of his duty as a professor, determined him to lay aside for some time this favourite project ; and he heard nothing of it for a great while. About a year before his death, I asked him what had become of it. He said that, as soon as he had disengaged himself from his present course of study, he intended to resume, and, if possible,

* As an evidence of this gentleman's attachment, I take liberty to quote the following passage from a letter which he sent me a few weeks after my son's death. "As to any memorials of my dear friend, I have no need of them for keeping up the remembrance of him. There is not a corner of my house, where I do not find his handwriting intermingled with mine : there is not an article of any study or science that I can think on, where I do not find his sentiments embodied together, and in regard to which I do immediately think what he would have said upon the subject. And not only do I find him every where within the house, but also, when I go into the fields, there is not a spot of ground that does not remind me of him : nay, I no sooner fix my attention upon any plant, than it brings into my mind when and where we first settled its *genus* and *species*. I shall be able to bear the view of our summer haunts, though he walks without his company, if it should please God to permit me to see them, I do not yet know ; but the thought of it is present very painful to me."

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sible, to finish it, and that he had it much at heart to do so: "but," continued he, "I shall make material alterations in the plan, and I believe there is hardly a line that will not undergo correction." When, after his death, I called to mind this circumstance, and found, on inspecting his papers, that no alteration had been made (the reason of which will presently appear) I was at first inclined, in justice to his memory, to suppress the whole. It was, however, suggested, that this would be rather injurious to his memory: that it was right it should be known that he had such a design, and had formed such a plan: that extracts from the poem would throw light on his character, and do honour both to his heart and to his understanding: and that there was no reason to fear, that the severity of criticism would ever be exerted against a performance, written (hastily, I believe, though with a benevolent purpose) at the age of seventeen, and of which the author's subsequent studies and early death had prevented even the revisal.

Of his ludicrous verses (the greater part of which will never appear) I have little to say, but that most of them were written for my amusement, though few by my desire, and all with surprising facility. I shall give one example. While he and I were talking one evening of the humorous English ballad that begins with these words "Diogenes surly and proud," &c.; in which, from peculiarities in the lives and doctrines of the ancient philosophers, it is proved, by ironical arguments, that they must all have been addicted to drinking; I happened to say, it was pity our modern sages were not in the same way celebrated in a second part. Two days after he brought me the stanzas that have the name of *The modern tippling Philosophers*; in which the spirit of the old ballad seems to be supported with equal humour, and certainly not inferior learning.

Observing, early in the year 1788, that his health had suffered from the fatigues of the winter, and much more, I believe, from anxiety on account of my illness; and knowing, that he had a genius in mechanics, and was master of the theory of organ-building; I proposed, that he should pass the ensuing summer at Peterhead, and there, with Dr. Laing's assistance superintend the building of an organ for himself. This was in due time executed. The work employed him about five months; and the amusement he derived from it, and the musick with which it afterwards supplied him, had the happiest effects on his constitution. And, to complete his satisfaction, my health had become better: and the organ, when he had set it up, and tuned it, was found to be singularly good

of its kind. We had now little musical entertainments twice or thrice a week; which, though to a modish audience they might have appeared unfashionable, were highly pleasing to us, and to those friends who were sometimes present at them. Three of our small band could sing pretty well; and to the instrumental part of the concert a violin, violoncello, and organ, gave tolerable variety.

Some weeks before the commencement of his last illness, he asked whether I had any objection to his studying physick. I was a little alarmed at the question, and asked in my turn, whether upon trial he had found his office in the college less agreeable than he thought it would be. "Quite the contrary," he replied, "I have found it even more to my mind than I expected." He proceeded to explain himself, to the best of my remembrance, in the following words. "I foresee that when I shall have prepared a few lectures, our long summer vacation will afford me abundance of leisure. It is true that, in the study of nature and art, a man can never be without the means of improvement and liberal recreation. But there is a duty more indispensable, which I am anxious to have it in my power to discharge; I mean, that of relieving the sufferings of my fellow creatures. To appear in the world as a physician, or to accept of money for what I may do in a medical character, is not my plan: Providence has so ordered matters, that I can live, as well as I wish to live, without that: but I would fain be useful, occasionally to my friends, and to the poor especially; for whom however I will not take it upon me to prescribe, till I shall have gone through a complete course of medical study." I told him it was impossible for me to object to a scheme undertaken from motives so laudable: "all the restraint I would impose, added I, is, what to you I am continually recommending, moderate application. Anatomy, botany, chemistry, you already know, and are not ignorant of pharmacy. Study physick, therefore, since you desire it; but let it be now and then only, when you are at leisure; and you will soon be as great a proficient as many others are, who acquit themselves in that profession both creditably and usefully." It appears from his papers, that he had been very eager to prepare himself for doing good in this new employment.—But the time was now at hand, when all his plans of benevolence were to cease, and all his pursuits in literature.

(To be continued.)

Thoughts on the cultivation of the heart and temper in the education of daughters.—BY HANNAH MORE.

I have not the foolish presumption to imagine, that I can offer any thing new on a subject, which has been so successfully treated by many learned and able writers. I would only, with all possible deference, beg leave to hazard a few short remarks on that part of the subject of education, which I would call the *education of the heart*. I am well aware, that this part also has not been less skillfully and forcibly discussed than the rest, though I cannot, at the same time help remarking, that it does not appear to have been so much adopted into common practice.

It appears then, that notwithstanding the great and real improvements, which have been made in the affair of female education, and notwithstanding the more enlarged and generous views of it, which prevail in the present day, that there is still a very material defect, which it is not, in general, enough the object of attention to remove. This defect seems to consist in this, that too little regard is paid to the dispositions of the *mind*, that the indications of the *temper* are not properly cherished, nor the affections of the *heart* sufficiently regulated.

In the first education of girls, as far as the customs which fashion establishes are right, they should undoubtedly be followed. Let the exterior be made a considerable object of attention, but let it not be the principal, let it not be the only one. Let the graces be industriously cultivated, but let them not be cultivated at the expence of the virtues. Let the arms, the head, the whole person be carefully polished, but let not the heart be the only portion of the human anatomy, which shall be totally overlooked.

The neglect of this cultivation seems to proceed as much from a bad taste, as from a false principle. The generality of people form their judgment of education by slight and sudden appearances, which is certainly a wrong way of determining. Music, dancing, and languages, gratify those who teach them, by perceptible and almost immediate effects; and when there happens to be no imbecility in the pupil, nor deficiency in the master, every superficial observer can, in some measure, judge of the progress. The effects of most of these accomplishments address themselves to the senses; and there are more who can see and hear, than there are who can judge and reflect.

Personal perfection is not only more obvious, it is also more rapid: and even in very accomplished characters, elegance usually precedes principle.

But the heart, that natural seat of evil propensities, that little troublesome empire of the passions, is led to what is

right by slow motions and imperceptible degrees. It must be admonished by reproof, and allured by kindness. Its liveliest advances are frequently impeded by the obstinacy of prejudice, and its brightest promises often obscured by the tempests of passion. It is slow in its acquisition of virtue, and reluctant in its approaches to piety.

There is another reason, which proves this mental cultivation to be more important, as well as more difficult, than any other part of education. In the usual fashionable accomplishments, the business of acquiring them is almost always getting forwards, and one difficulty is conquered before another is suffered so shew itself; for a prudent teacher will level the road his pupil is to pass, and smooth the inequalities which might retard her progress.

But in morals, (which should be the great object constantly kept in view) the task is far more difficult. The unruly and turbulent desires of the heart are not so obedient; one passion will start up before another is suppressed. The subduing Hercules cannot cut off the heads so often as the prolific Hydra can produce them, nor fell the stubborn Antæus so fast as he can recruit his strength, and rise in vigorous and repeated opposition.

If all the accomplishments could be bought at the price of a single virtue, the purchase would be infinitely dear! And, however startling it may sound, I think it is, notwithstanding, true, that the labours of the good and wise mother, who is anxious for her daughter's most important interests, will seem to be at variance with those of her instructors. She will doubtless rejoice at her progress in any polite art, but she will rejoice with trembling:—humility and piety form the solid and durable basis, on which she wishes to raise the superstructure of the accomplishments while the same accomplishments themselves are frequently of that unsteady nature, that if the foundation is not secured, in proportion as the building is enlarged, it will be overloaded and destroyed by those very ornaments, which were intended to embellish, what they have contributed to ruin.

The more ostensible qualifications should be carefully regulated, or they will be in danger of putting to flight the modest train of retreating virtues, which cannot safely subsist before the bold eye of public observation, nor bear the bolder tongue of impudent and audacious flattery. A tender mother cannot but feel an honest triumph, in contemplating those excellencies in her daughter, which deserve applause, but she will also shudder at the vanity which that applause may excite, and at those hitherto unknown ideas which it may awaken.

The master, it is his interest, and perhaps his duty, will naturally teach a girl to set her improvements in the

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most conspicuous point of light. *SE FAIRE VALOIR* is the great principle industriously inculcated into her young heart, and seems to be considered as a kind of fundamental maxim in education. It is however the certain and effectual seed, from which a thousand yet unborn vanities will spring. This dangerous doctrine (which yet is not without its uses) will be counteracted by the prudent mother, not in so many words, but by a watchful and scarcely perceptible dexterity. Such an one will be more careful to have the talents of her daughter *cultivated* than *exhibited*.

One would be led to imagine, by the common mode of female education, that human life consisted of one universal holiday, and that the only contest was, who should be best enabled to excel in the sports and games that were to be celebrated on it. Merely ornamental accomplishments will but indifferently qualify a woman to perform the *duties* of life, though it is highly proper she should possess them, in order to furnish the *amusements* of it. But is it right to spend so large a portion of life without some preparation for the business of living? A lady may speak a little French and Italian, repeat a few passages in a theatrical tone, play and sing, have her dressing-room hung with her own drawings, and her person covered with her own tambour work, and may, notwithstanding, have been very *badly educated*. Yet I am far from attempting to depreciate the value of these qualifications: they are most of them not only highly becoming, but often indispensably necessary, and a polite education cannot be perfected without them. But as the world seems to be very well apprised of their importance, there is less occasion to insist on their utility. Yet, though well-bred young women should learn to dance, sing, recite and draw, the end of a good education is not that they may become dancers, singers, players or painters: its real object is to make them good daughters, good wives, good mistresses, good members of society, and good christians. The above qualifications therefore are intended to *adorn* their *leisure*, not to *employ* their *lives*; for an amiable and wise woman will always have something better to value herself on, than these advantages, which, however captivating, are still but subordinate parts of a truly excellent character.

But I am afraid parents themselves sometimes contribute to the error of which I am complaining. Do they not often set a higher value on those acquisitions which are calculated to attract observation, and catch the eye of the multitude, than on those which are valuable, permanent, and internal? Are they not sometimes more soli-

citous about the opinion of others, respecting their children, than about the real advantage and happiness of the children themselves? To an injudicious and superficial eye, the best educated girl may make the least brilliant figure, as she will probably have less flippancy in her manner, and less repartee in her expression; and her acquirements, to borrow bishop Sprat's idea, will be rather *enamelled* than *embossed*. But her merit will be known, and acknowledged by all who come near enough to discern, and have taste enough to distinguish. It will be understood and admired by the man whose happiness she is one day to make, whose family she is to govern, and whose children she is to educate. He will not seek for her in the haunts of dissipation, for he knows he shall not find her there; but he will seek for her in the bosom of retirement, in the practice of every domestic virtue, in the exertion of every amiable accomplishment, exerted in the shade to enliven retirement, to heighten the endearing pleasures of social intercourse, and to embellish the narrow but charming circle of family delights. To this amiable purpose, a truly good and well educated young lady will dedicate her more elegant accomplishments, instead of exhibiting them to attract admiration, or depress inferiority.

(To be continued.)

ANECDOTES.

When captain Grose once requested permission to take out of the church at Walton upon Thames, a brass plate, in order to *make a drawing* of it, he received the following grammatical and elegant epistle from the churchwarden. "Sir, I am sorry I can't be agreeable as to what you ax me to do, but by the canonical law, nobody must not presume to take nothing out of the church, especially the sacred utensils, upon pain of blasphemy. I must therefore refuse the brass monument tomb-stone which you desired, but you are welcome to come in the church, and draw it about as much as you please."

When the late Robert Lord Clive was a boy, and once walking with a school fellow through Drayton market, the two lads stopped to look at a butcher killing a calf. "Dear me, Bobby," says the lad, "I would not be a butcher for all the world."—"Why I should not much like it" said Clive, "its a dirty business,—but I'd a plaguy deal rather be a butcher than a calf!"

It was not a bad reply of a young lady, who was asked, why she did not marry: that she did not know which to chuse, when there were only two orders of men, each of whom might pass under the denomination of *Sir Harry Harmless*, or *Sir John Brute*.

ORIGINAL POETRY.

CHARADES.

By inserting the following Charades, we do not mean to invite our correspondents to exert their talents in this way. Very few, if any more, will be admitted.

My first lent its aid to the hero of old,
In battle, or conquest, to kill or to save ;
But, doomed to my second, no hero so bold
Who pays not his tax to the wide yawning grave.

From the earth he enriches my third shall arise,
And the cheek of the peasant with rapture shall glow ;
For, brighter than gold, are his forms yellow dyes
And green is the plume that waves light round his brow.

BY PROFESSOR PORSON.

The child of the cottager thought it no shame
To toil at my first all the day ;
Till her father grew rich, and a farmer became,
When my first to my second gave way.

She married a merchant who brought her to town,—
To this eminent station preferred,
Of my first, and my second, unmindful she's grown
And gives all her time to my third.

'Tis not those eyes, which caught their hue
From cloudless heav'ns' serenest blue
And stole the dew, which gems the flower,
To give those orbs their humid power.

'Tis not those lips where crimson glows
More fresh, more fragrant, than the rose ;
Which ope, to bid truth's accents move,
Which close—more eloquent with love.

'Tis not thy cheek, by Heaven designed
The living index of thy mind ;
Where tell-tale blushes speak too well
What language would—but fears to tell.

'Tis not the cheek, the lip, the eye
That heaves my bosom with the sigh :
Such charms may with possession cloy
And sickness fade, and age destroy.

No, 'tis thy soul, those eyes illuming,
Which warms thy cheek with roses blooming
With Heav'ns' own smiles thy lips which hung,
With Heav'ns' own accents tuned thy tongue.

FRANKLY.

TO MISS M. D.

On hearing her perform on the Piano-Forte.
When Orpheus wak'd his sleeping lyre,
All nature did attentive stand,
His sweet and tuneful voice admire,
And softest touches of his hand.
Ah ! had a voice so sweet as thine
With softest strains the senses blest,
Apollo and the sacred nine
With Orpheus might have been at rest.

W.

FROM VINCENT BOURNE.

Deliciæ juvenum. nymphae hodierna voluptas
Ecce ea quo rubeat Stella rubore rosa.
Stella, vide quantum foliis suffundat honorem
Explicit ad solem purpura quale decus
Cras, Stella, exemplum pulchris lachrymabile candem
Arentem laceram palledulamque vide—
Stella rosæ miserere, et dum miserere memento
Quod brevis est ævi, quod tua forma rosa est.

TRANSLATION.

Stella, behold that blooming rose,
See it each blushing tint disclose,
Admir'd by all the young and gay,
Unfolding to the rising day :
To-morrow, lamentable state,
Emblem too just of beauty's fate,
Mark how it droops, how faint and pale,
Lo ! all its glowing honours fail.
Reflect, whilst pity's tear-drop flows,
Thy own sweet form is but a rose.

Lines to her who thought the author resembled a friend of his whom she esteemed.

The third long week is well nigh gone,
Since at the brightest hour of morn,
I first beheld thy beauteous form,

Sweet Mary !

Oh lovely nymph of pleasing power,
Whose converse cheats the lazy hour,
May ne'er o'er thee misfortune low'r !

How pleased was I to hear thee trace
In me the traits of *Jaques*' face :
Replete with wit—replete with grace.

Like him, on me, oh beam thy smiles,
Which oft so sweet his time beguiles
By looks of love—gay Cupid's wiles.—

As hovering ever near thy side
Each heavy grief shall quick subside,
And jocund then my hours shall glide.

And when by care oppress'd—or gay,
To thee I pour the votive lay,
Each simple swain shall softly say

Sweet Mary !

Or if as roving through the vale
The notes of love thy ears assail,
Oh listen to the rapt'rous tale.

But may I ne'er be doomed to prove
The pangs of those who forced to rove,
Forget their fondest—earliest love.

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